THE GREAT EVANGELISTS IN THE CINCINNATI VINEYARD.

Mesers, Jones and Small's Wise Words for the Wicked-Will You Re in Heaven or in Hell a Hundred Years Rence?-Ser mons That Seek Hearts of Men.



CINCINNATI, Feb. 14 - The greatest crowd that has yet assembled to hear Rev. Sam Jones on any week night since his labors began. Mr. Jones preached another effective

ermon, as follows: "Bretaren, I want to read from the Word to-night. If you miss some things I say, you won't have missed much; but let us give our prayerful attention to what God sava. I will read from the thirty-ninth chapter of Ezekiel:

"So thou, oh son of man, have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from m.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; that wicked man shall die in his imagnity; but his blood will I require at thin hand."

"Nevertheless, if thou warn the wiesed of his way to turn from it; if he do not turn from his way, he shall die in his imiquity; but thou hast delivered thy soul?

"Therafore, O thou son of man, speak you unto the house of Israel; thus ye speak, saying; If our transgressions and our sins be mon us and we nice away in them have

upon us, and we pine away in them, how

Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ve, turn ye, from your evil ways; for why will ye die, O, house of

Israel.'
"Therefore, thou son of man, say unto
the children of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked he shall not fail thereby in the day that he turnets from his wickenness: neither shall the righteons be able to live for his righteousness in the day that be singeth.

'When I shall say to the rightecus that he shall surely live; if he trusts to his own righteousness, and commit iniquity, all his righteouspess shall not be remembered; but for his iniquity that be bath committed, he shall die for it

"'Again, when I say unto the wicked.
Thou shalt surely die; if he turu from his
sin and do that which is lawful and right?
"'If the wicked restore the pledge, give
again that he had robbed, walk in the statutes of life, without committing iniquity. he shall surely live; he shall not die."

None of his sins that he bath committed shall be mentioned unto him; be bath done that which is lawful and right; he shall

Yet the children of Thy people say the way of the Lord is not equal; but as for them their way in not equal. as the text the

"Brethren, we read unto them, as I live, sith the Lord God, I have no pleasure in the death of the wicked; but that ine wicked turn from his way and live; turn ye, turn ye from your (v.l ways; for why will ye

"Brethren, in the lesson I read in counection with the text we have the whole matter plainly set forth. God had said frequently to the children of man, 'Come, let us reason together alout these things,' God is a reaconable God, and you are reasonable men in many things, and God challenges you into his presence, and He said. 'Now let us reason together about this. I have no pleasure in the death of the wicked.' In other words, I have nothing to do with the death of the wicked.' I say there is nothing in the grace of Got, and nothing in the blood or Jesus Christ, to save an impositent man, I sav there is nothing in the grace of God, nothing in the mercy of God, nothing in the atoning merits of Jesus Christ, to save any men who do san't want to be saved.

"These are clear, honest statements of practical scriptural truths. There is nothing in the Cincinnati Southern railroad's movements of its trains to make you sup your goods over that road if you don't want to ship them that way. There is nothing in the management of the Cacinnati Southern road that can compet a man to travel over its lines if the man don't want to go over than; and we say hopestly and emphatically that there is nothing in the atonement of Jesus Christ to save any but the lost, and no man is lost, in a gospel sense, until be sees and feels he is lost. When a man gets to be lost in this sense thank God he is getting to be found in a bless i sense! Your saivation depents on your ration continuance in well doing. What is the notation at last! Well cone, thou good and faithful

servant.' Not well commenced.
"Hear me. God has no pleasure in the death of him that dies! My mother loved me because she has some of the nature of God in her own heart; my wife loves me because some of the nature of God has been poured into her heart. God is love, and the great storehouse of God's love is His heart, and we all draw from that storehouse; and all the love my wife and my children have for me has been drawn from the great store ouse of the love of God. Did my wife's love save me! Did my mother's love save me from a wicked life! No, sir! No, sir! In that sense God's love can't save any man, and it never did in that sense save any man

either.
"I declare it to be as true as that I read my bitle that there is not a min here to-night but what may be in heaven within one hundred years from to day. There isn't a man bere to night but what, if he makes the choice, he can be in hell in one bundred years from to-day. Those ten decades will soon te gone, brethren. Oh, how the time flies! Lat's you and I settle it to-night, 'By the grace of God, if that be true, I'll be either place a bundred years from now. there in ten years, maybe in ten months, maybe in ten days; maybe in ten hours we will be in one place or the other. Drethren, let's choose to-night to give our hearts to God and be in harven.

"Here's a merchant that's been merchandising ten years, and he's been losing money

right clong, and now he's almost near to bankruptcy, and he resolves he'll close out his stock on hand and quit the business and po to farming. There's a business turn about that thing. He don't want to go on lo-ing money; he sees he's sinking every year, and he resolves to quit merchandising nnd go to farming. Turning away from sin is just as actual as is that man turning from merchandising. When I started to Music Hall this evening I stepped out of the Gibson House and just as actually as I turned my back on the Gitson Houseand started to Mosic Hall, just that actually must you turn your back on your sins and walk off from them. No farce about that

A great many people in this world want their pay before they do the job. There are two bad paymesters, one who pays before so all; and the one that never pays at all is

the best one, because if he pays humanity before they do the job they will tell a thou-sand lies to get out of it and never do it at all the reason tar Lord don't pay you good Presbyterians, Brother Hopkins, in advance. He don't pay you because He thinks you may have the idea you have it dead sure, and you might try to play off on him. He tells the old fashioned Methodist to keep a moving, because they think they'll have to work bard to get to heaven and they're afraid they will lose it and so they keep on working and working. If I did have a dead sure thing on it, brethren, like many of you, I don't believe I'd work another lick or work as hard as I do. I will work as if I was hired by the day, and then I'll cling to the cross as if I couldn't work

St Paul was the grandest man God ever made, but the only trouble was be could not see the truth at first of the divinity of Go.). But God took down his biggest gun and brought him down, but He never had to use it on any other man. If Go1 was to turn that gun loose on some of you He wouldn't that gun loose on some of you He wouldn't leave a grease spot. Snow bird, sitting on a fence waiting for a cannon ball to uit nim! Haven't you any sense? 'If you do this, and that and the other thing.' Some of you have sense, and that is a good deal to start with, and with a level head and a determination to do what God tells you to do, that opens the gute of heaven, and in there you will ness at last if you continue on that will pass at last if you continue on that

line "What's the use in forswearing ball-rooms there to them! What's the use in giving up cards and still What's the use in giving up cards and still you're nearly dead to play cards again? I believe in Christian liberty, in a fellow getting religion and doing right, and I don't consider a fellow is safe until be does do es he pleases. Whenever you get to rubbing up again ball-rooms and carl-rooms and theaters, end such, you make a mis-take-you haven's given up anything. I loved to dance and do a hundred things that loved to dance and do a hundred takings that are wrong, but, as God is my judge, I have had as much desire to go to bell as to a ball

room since I got religion.
"I have had as much desire to go to hell us to go into a saloon, an a saloon is nothing but the an e-room to hill. You've only got to go through one more door and you're there! I believe in a religion that sets us at literty and makes us do the things we love to do, and makes us love the things we ought to do. You can't turn a way heartily to heaven, and yet long for the a shoes of Egypt. I've got into Canaan now, where the grapes and the pomegranates and to-fligs cluster thick above my heal, and I can eat and rejoice. I have had enough of the leess and onions. It is all choice. I the God's love to my heart, and par it on and rollow His directions.

"I beard of a gambler in Louisville who gave himself to God, and no joined the courch; and then he went on the streets next day, and when he met his former companions, he said to them, 'Gool bye boys; will never do these things again; and unless you come into the church and make a stand wice me I will cut your acqueintance to-day, and cut it forever. That is what I call taking a stand. And if you want to be religious take a stant! Take a stand! May the good Lori give these poor sinners grip, grip, gr.p. That is what we want; the nerve take sides in this great moral issue.
"And when Gen. Huncoex gropped over

dend without a word, he posed into eternity without a moment's notice. And ob, with these tungs nappening all around us, ha n't we better stop? How many more sermons will we hear? How many more gracious opportunities will we let pass? On, brother, whatever you do, do it in a hurry. You can't be in too big a hurry in this great question of preparing for eternity. And then be is prepared to live; he is prepared for every good work and word. It is an according to the property of the p immediate turning away from sin that is

necessary. "An immediate turning away! The curse of this world is: 'We are going to be re-nizous after awhile.' After awhile! I have been preaching about thirteen years; but listen, brother, as young a preacher as I am I have preached to thousands of people who are this moment in the c metery. Oh, sir, when will you be there? When will you sir, when will you be there? When will you be there? Wen will you be there? Foor old gray-heads I sinner, I have watched you night after night. What do you want to put it off for? With every hair silvered for the gray, and fathering in your store will the grave, and tottering in your steps, will you, will you, put this great question of any long-r? Young man, you may be in

any longer? Young man, you may be in your grave first. And whetever we do it ought to be done quickly Oh, let us begin to-night! Let us begin to-night! "When Gen. Lee, under the apple tree at Appomattox, banied his sword to Gen. Grant, he said with his whole heart, and said it for his whole arm?: We will never take up arms against the grant old flag again?" Not in two months, or five years. Not in two months, or five years,

but never-never-never!
"Oh, God, Thou art better to us than we If a man had sold me woen I was know. bowing down before Gol, 'In less tian fif-teen years from to-day you will be stanling in Ausic Hall, with seven thousand people around you, preaching the gospel to lost sin-I could not have believed it. God, Tuon art good to a poor sinner. And you will be astonished at what God will do for you if you will just give up your meanness Just in proportion as you give God room to work in your soul, He will work for you and help you. God will take all the space you give Him; and He will work that space to the best advantage, just in proportion as be can get foor room; and He will work it so gradly that when you see one crep you will just turn over to Him the woole plan tation. Let us turn over everything to God to-night and forever. Tant is what we

want "Weil. you say, 'You argue these things so that I cannot understant them.' You have understood them. Whatever clearyou may say against me at the judgment, you cannot say, 'I heard you preach two or three weeks in Music Hall, but I could not understand you; I did not get the idea you were driving at.' On, brother, I have not only said it, but I have said it so that every child has understood me. Won't you bear me! "Why, sir, I got a letter from a man the

other day, and sai I he; 'Some of the Christian people of Cincinnati are crying you down because you say hell too often.' here, you ought to like to hear that subject discussed. If I was going to emigrate to a discussed. country I want to know all about it before I go there. I don't intend to go there, God ng my helper, and I don't read much on it snoject; but if I was some of you I would get everything on that subject, and I would understand it the very best I could, and then go there.

"Hear me. Every preacher in America and in Europe that has ever had any power with God and with the Master has believed in a real, genuine, scriptural, burning brim-stone hell, every one of them. Now, we will run back to Luther, and Wesley, and Whitfield, and Melancothon, and Jonathan Ed-wards, and Spurgeon, and Charles G. Finney, and we will take Dwight L. Moody we will take the men of this century that had power with God, and every one of them believed the word of God was true, and that there was a real, genuine, scriptural, turning brimstone bell. Now, what do you say to that?

'Now, I would take the word of Spargeon before I would take that of any of these scientific men. The fact of the matter is that is anybody in the universe knows who it is, it is the author of this book.

"And, now, the means of turning, and then I am done. I have told you how to turn; and then the necessity of turning. As one has put it, 'You must turn or burn. And now the means. What are the means? "Lord, here I am to-night, a poor sinner. I give up and surrender to the cross. I take the line of duty you mark out to me. I give myself to Thee from this time on. Brother, sister, won't you turn to-night!
"Sinners, turn' why will you die!

Your God an I Savior asks you why! "Won't you, won't you turn to-night and be saved forever! Turn! turn." At the close of the sermon nearly five hun ired people came forward and expressed a desire to join the courch and endeavor to lead a better life. At nearly all the services the leb is done and the one who never pays at Trinity and at Music Hall and at the noon day meetings an average of nearly six

bundred converts daily are made, and the burdens of guilt there is a place where you good work is going on with a vim and vigor may go and cast your burden down and that promises much for the future. The good is permanent, and Dr. Joyce expresses the belief that, despite what many ray, those who have been converted by the won derful words and work of the Roy. Mr. Jones will be lead into better paths of life. and they will continue in them, as the influence that has been stiered in them is not of an evanescent or fleeting character, but it has gone down deep and will remain and

"The Greatest Curiosity."

Bretbren, we will take two verses of the Fifty-lifth pealm. Let us listen to the dis-cussion prayerfully. Oh! for the power of prayer on the preacher to night and on the Word, so that every heart may be touched and every conscience moved.

dened human heart, a heart perfectly free from all cars, all anxiety, and all trouble

and all disappointment.
"Four thousand years ago a man of God said that man is born unto trouble as the parks fly upward. Just as naturally as the sparks asceni from the burning wood, so naturally is man born unto trouble.

"After all, my brethren, it is not the part of a philosopher to sit down and number his troubles, and weigh his troubles, and measure his troubles, but it is the part of a philosopher, first, to classify his troubles, and then know what to do with each class. Now there are what we denominate real troubles, and then there are weat we call imaginary troubles Poor human nature, how weak, how frail it is! We are always looking around for something we're never going to see. We're always expecting something that's never going to happen. We're always going out to meet something that isn't com-

ing. Poer human nature.
"Now it is wise at this stage of the discussion for us to stop and consider the two classes. That is all important. All troubles and all burdens may be classified under these two general heads-imaginary trouble and real trouble. I can illustrate faster than I can bring it out any other way. I'il show what I mean by imaginary trouble by this illustration:

"You've seen a mother-one of these good kind of mothers, induigent to her call freuand belonging to that family of which she was the mother there was a noble, gentle horse; he was widely known in the commu-nity for his gentleness and was called 'Old Joan.' The old horse fairly loved the chil-dren in his equine way. Why, they could go down in the lot and fairly climo all over him without fear of being hurt. They could play about on the green seard about him and old John would walk around them, and it seemed as if when he put his hoof down he shook it as though to make sure that none of the little fellows were under it when he put it down. Really, o'd John loved the children. He was a sensitie old horse. He was more sensible in some thin is than was this mother I refer to.

"One cay the mother, in answer to the children's desire, said: 'You may hitch up old John and drive out to Mrs. So and so's, but, children, te sure and come back by 4 The children assented to the propoicion, hiteard up old John and drove away. Bye-and bye the clock struck four. The mother listened to the clock, and when she saw the hands point to 4 she went to the door and looked, and when she didn't see the couldren she said, 'Why, those children were to back by 4 o'clock, and they never deceived me before. I wonder what's the matter with them. I'm satisfied so nething has bappened.' She waits five minutes, and then she, looked out of the window and said, 'Oh, how foolish I was for letting these chiliren drive that horse off. I re-member now that the other day when I drove old John down the road he took a f-ar-ful fright, and I said then, 'Those children sbull never dr.ve that horse again.' Then again it hasn't been more than two weeks since I had that terrible presentiment that that horse was going to run away and kill every child I had

Oh! wife,' said the busband, 'that was something you eat, There is nothing in presentiments. She then said: 'I want you to get your hat right away and go and look after those children. I know every one of them is killed by this time.' 'Oh! hush.' said husband; 'they'll be here directly. 'Hustand,' she said, 'if you don't go right away I'il go myself,' and he knows what that means, and he moves out, and he just about gets to the bottom step of the front porch, and about the time his foot strikes the pavement here comes old John jogging up, with all the children safe, and mother looks out the door and she sees the children, with their faces all angut with joy at their visit, and old John s anding there, as faithful as life, and she walks off into her room, and she buries her face in her hands and says. 'Oh! what a goose I've been.' Breth-

n, she was, too.
"The worried brain, fevered look and , 2 and 3 c'clock, instead of being asleep. I has the idea of that fellow who, when a man was welking about in the room over-head a the hotel, and he couldn't go to seep until arout 2 o'clock, got us and went up-stairs and said the occupant of the room, Look here, my triend, I can't go to sleep with you pecing up and down the floor all night. What's the matter with you? 'Why,' said the fellow, 'I owe \$10,000, and it's duto-morrow, and I have done my best but I can't get the money.' 'Have you done your can't get the money.' 'Have you done your best,' inquired the fellow from below. 'Yes, I've done my very best,' replied the man. Well, then, you go and get in that bed and go to sleep, and let the other fellow do the walking. He's the one to be troubled now.' "That's my doctrine, brethren. When I've done my best the other fellow can do the walking from that time on! When I've done my best I'm going to be like the fellow in Chicago I beard or. The fellow broke, went bankrupt for \$330,000, and another fellow stopped him on the street and wanted with him, and the man said Friend, you needn't sympathize with me; it's my creditors that need your sympathy.' I'm going to be scrapulous and do my best, but at the same time when I've done my best I am going to bed at night, and I'm

going to sleep than,
"A home-made trouble machine! Ever see one? They're something like the oldfashioned looms the sisters, used to work in the old times. Fve seen the old sisters weaving with them; they had a shuttle in both hands, a broche in their mouth, and they wers everlastingly trealing with their fact; why, they had to work all over, through and through. Pve seen many an old sister start her trouble machine and work it all over from head to foot as hard as she could go it! What's the use of doing that?

"Just think of a sister asking the Lord to put out the fire in her rouse, and the house am't even on fire vet! The Lord ain't going to bother about putting out a fire when the fire hasn't started yet. It's all tomfoolery to go to the Lord with borrowed troubles and asking him to relieve you. If the wolf is at the door shut the door in his face; and if the calf is a going to eat up the grind-stone, why let him eat it. You can get a new one! This everlasting ding dong and worry over nothing! Looking for something that's never going to happen! Expecting something that'. I never transpire! Everlastingly going out to meet something that ain't coming! Brethren, let's quit that!

"This burden of guilt in the case of Judas Iscariot made him rush out to the trink of a fearful precipide, make a hangman's noose, and in his despair and agony kill himsolt! Oh, how many men have suicided from this one causa—a burden of guilt! Guilty when I look at the past; crushed with the present, hopeless for the future! and then the bright blade enters the barea left breast, and the lifeblood comes gushing out in dark red stream from his heart! out in a dark red stream from his heart!
Guilty! Guilty! The bord in of guilt! Oo,
brother, there is a remedy for you. There
is a place of refuge for you to go. Thank
G d that in this old world loaded with the

'Now not a wave of trouble rolls Across my peaceful breast. "Thank God there is such a place in this old sin and guilt-burdened world, where we

can lay our burdens down and rejoice and rest in God, our Savior.

"There's a burden of suxiety. Oh, who knows what that mother's heart bears. If any man, woman or child will overhaul the letters I have received since I have been here in Cincinnati, and will read the letters and messages and requests I have read, oh, brother you will know then what burdens of anxiety rest on the hearts of many people in Cincinnati. You will know then what it is to ache from head to foot because of the fearful falsehood of snother. can lay our burdens down and rejoice and because of the fearful falsehood of another. Boys, let me talk to you a minute!

"Mother has got enough to care for you, "Cast thy burden upon the Lord and He will sustain thee He shall never suffer the righteous to be moved. He hath delivered my soul in paace from the battle that was against me, for there were many with me." "Cast thy burden upon the Lord." I suppose the greatest caricaity this world could present to mortal gaze would be an unbar. broken already, and she will be in her grave in two more years. What about my boys;

in two more years. What about my boys; what must I do with those boys? "I don't know; it is the bardest question "I don't know; the bardest question by two party of the bardest my two in the universe. But whenever my two boys begin to break their mother's heart, and fading the bloom from her cheeks, and turning her beautiful hair gray in my pres-ence, and I see they are killing their mother by the inch, I am going to call the boys down some morning and say, Boys, go back and load your breech-loading shotguns up to the muzzle, and slip into your mother's room some morning white she is asleep, and I want you to fire both barrels at your mother and kill her on the spot. Kill her now and let her go to heaven' Boys, you are doing that, some of you. God pity the boy that will put his root and heel on his mother's heart and crush her life-blood out. Boys in this town are doing that.

Boys in this town are doing that.

'I love to throw my a. a around my precious wife's neck occasionally and say, 'Wife, I must ask you one more time to forgive me for the way I used to do in my wayward life.' And before the angels of God in heaven I want the privelege at least of begging her parden for the wayward life I led the three first years of our married life. married life.

Why, wives have written to me about their husbands; 'Mr. Jones, intimate from the pulpit that busbands ought not to be unaind to their wives. Mr. Jones, say something from the pulpit to touch a boy's heart that has already broken a poor mother's heart.' Oh, boys, let us stop to-night! Let tienra." us stop to-night? And let us say, 'God being my helper, I will never burden my loved

ones' heart any longer. I won't do it.
"I was reading this incident some days ogo where a dozn women were sitting in a parlor rehearsing their troubles. One told her troubles, another told her troubles, another told her troubles, and on until eleven had spoken, and a pale, sad face present had not spoken a word. They turned to her and said, 'Tell us what your troubles are?' And she said, 'I have listened to you all. and you know nothing what troubles are. will tell you mine since you, have asked for them. I was raised in affluence and wealth; so was my husband. After we were married he bought a beautiful place on the Savannah river, and there we lived in our reautiful home, and in the course of years God blessed us with four children. One might I awoke in my room and I dropped my hand out of bed and it dropped into water. I awoke my husband and he arose. The water was already a foot deep above the floor, and my busband gathered myself and the children and carried us to a small raft near by. And the water rose very rapidity. And my husband said, "I will take you and the baby first to the hillside, and then come back for the other children. My husband carried us over and then went back; and as the moon was shining upon the flood, the raft was carried away, and my husband sank cut of sight, and I have

never seen him since.
"'But,' she said, 'that wasn't the trouble. I saw the waters rise and carry my threeyear-old child out of sight, and I have never seen it since. But that wasn't trouble.' And she sari, 'I saw the water rise above the head of the next, and itstruggled and passed out of sight. And then I sat there until the water had risen above the head of my born, and I saw him swept away, and I have never seen him since. But, she said, that never seen nim since. But, she said, that wasn't trouble. I was left a widow, with just one little boy in my arms. I spent my whole life trying to rear him right. I sent him off to college.'
"I sant him to college.' That is the

spitoms of the damnation of thousands of toys. 'I sent him to college.' Now, sir, you strike me at a point where I am ready o say this: It is a question in my mind whether I will ever send one of my boys to college or not. 'Yes,' you say, 'vou are opposed to ejucation.' No I am's. But I would rather my boy would be sitting in beaven learning his A, B, C's then sitting lown in hell reading Greek. You had betber watch; you had bester watch. It I had a good toy that was loyal to God and to the the worked brain, fevered look and the street of the stree iring as eternity. And there is many a father sending his boy to college because he don't know what else to dq with him. You have made a nistake! You have made a mi-take!

"You had better get that boy to steal something and have him sent to the penitentiary. That is my condid judgment. For a no-account, wayward and dissipated boy the penitentiary is just as fine a place as a college, because he will not only diss pate at college, but ruin every other boy that he can get his hands on Let him practice on a convict it be wants to ruin any gody. "Thank God for the cross. I have shouldered my cross sometimes when I thought it the biggest burden I had to carry, and I have carried that cross until it was more than I could carry and I fell down; but as soon as I fall down God put legs to the cross. and he put me on it and He said it shall carry you now. Blessed be God for the cross that was a burden once, and yet car-ried you safely into the baven of God.

"I don't cars what your burden of trou-bles are to-night. God says: 'Cast them. upon me, and I will sustain you.' "I have seen a wife pray for her husband, and he went to the bal and went to the bad. And I have seen my own practions wife say, I am broken down with the barden; I will

have to give it up.'
"She was about to give it all up in despair when God swept me into the kingdom of Carist, and I said, Glory to God! He has delivered my soul in peace from the battle against me.' I thought I had to give up in despair, but about that time he brought me into victory, and now I shout over victories unknown to mea. Many a man has been ready to give up and been on the verge of despair, but about that time some providential influence came along and swept him into the church which he thought he would never reach. Many a time the old brethren have gathered together and thought the church had about reachel its end; thought hat they were not doing any good about the time that they were ready to give up along came some influence and swept hundreds and hundreds into the church, and the old brethren clapped their hands and cried out, 'Glory to God! He hath de-livered our souls from the battle that was against us.'

against us.'
"Sister, brother, mon, listen to-night.
You can't go out along to fight the battle of right—God won't let you. He will make angels pitch their tents around you, and make the good men of earth stand by you, and God himself will be your friend. Giory to God, you don't go by yourself! If the devil says you are too weak to walk or start, tall him God is with you.

tell him God is with you.

"Brethron, let us all star; that way tonight. Lets start a better life, and if you
do start to night God will be with you. He
will help you fight the bittele."

young man who had been converted in the and rejoics. I have had enough of the le p nitentiary, out recently on parole; and professions sister asked again for prayer for unconverted brother; prayer for Young Men's Christian association in Oakland, Call, asked for, and the Young Men's Christian convention at Oberlin Dr. McPherson then fervently prayed on these special requests.

Sam Smail's text was taken from the twenty-fourth verse, sixth chapter Mattnew: "'No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and

"This is a divine declaration. And it is a divine declaration of a trush that we apprebend naturally. You cannot serve two masters. If you begin to serve a master, he is entitled to all your service. You cannot serve two masters faithfully, whose interests are directly antagonistic. In all the examples we have among men, that stand out strongly and clearly, are those whose allegi-ance to their cause was unswerving.

"In plain unvarnished truth, the declaration is that you cannot serve God and the devil at the same time. You must give en-tire allegiance to God or else go over to the side of the devil. Too many men are just now compromising with the devil just outside of the kingdom of God. There are some who are making allowances for special

Perverted love degrades a man into licentiousness and a pandering to the baser passions. A man has to take the mantal ac quirements God has given him and appro-priate them to bis service or else give them

over to this mammon of unrighteousness.
"We are electors in this world, and every day we are recording our electoral privileges either for or against God. A man who has a political opinion at all, is proud of it. I can always find out where a man stands politically. But here is the most momentous contest of all earth! And yet men will dally, wi'l secrete their opinions. I tell you, my friends, you can be a mugwimp in politics, but you can't be a mug-wump in the religious life. You must align yourself on one or the other side of this great question of life.

"The first thing a foreigner landing in our country asks is the privilege to vota-He is most auxious of all things to get held of the ballot that is to help control the governmental forces that are to control him. But this is a temporary affair compared with the question of allogiance we owe and should be anxious to render to God.

"A man who is a scalaway is the man who gets all the benefits and privileg's of religious life, and when the time comes for him to act and show where he stends, he rushes to some bomb proof and hides him-

"It is easy to see how Cincinnati stands" on this subject. She has got her sign out, it is apparent all about us. But while you are allowing 3,000 saloons to devastate your tair city you are not doing your duty. The poor wretch in Buestown is condemned and convicted and punished for his evils and crimes, but your men in your fine club houses are voting and acting in the same Yet your ways are gilded with re spectability forsooth, and you escape, and the lower strata of society are punished.

"Let me tell you, you all belong to the same party and you will all be out into the ame hell together. [Appleuse,]
"T have never been a compromise man. I have never been a mugwump in politics or in religion. When in the evil of my ways,

I was never half way about it. I went the whole hog. Now that I have had the way opened before me I shall devote myself wholly and udreservedly to the proclaiming of His cause Would you rather rule in hell than serve

in heaven! The statue of the immortal Lincoln in the great capitol builting at Washington has always won from me a fervent glance, even when passing it on desultory errands. It showed the stanckles of the poor slave stricken off. How many to-day are striv-ing to have their shackles stricken off? Give your hearts to your Gol and have your bonds taken away, and stand out a free man before God and man."

Mr. Small's picture of the freed slave kneeling at Lincoln's feet on the famous statue in Washington and his tribute to Lincoln brought out the most enthusiastic applause, and when be appealed to men to powerful combination, and you will never flee from satan's power and have their shackles of sin stricken off by the Great Emancipator of men, the most fervent amens went up all through the congrega-

things, but a great many things that are solid, wholesome truths. In a sermon at Music Hall he gave out these thoughts: "The atonement of Jesus Christ is for those who want to cross over to the kingdem on it. You'll have to plank down three cents at the entrance to the suspension br.dge down yonder, but blessed be God it will cost you nothing to go over to the other side where God and peace and happiness reign. Brother, will you go there? God said to the righteons, 'Concinue on.' Go on, brother, work on, pray ou, and ge on your way rejoieing—on't stop! To the wicked I say, brother, halt! stop!! Turn about and go the other way! Oh, while millions are neated heavenward to-night, will every man that is headed beliward ourn round and follow the good of earch to a better and grander world, to a notier existence; and while the church of God is marching on, part have crossed and are crossing, and we are marching along in a grand and glorious cause, what will we say to the wicked? 'Come thou and go with us and we will do thee good.' Why? Because the Lord had promisel good concerning thee.

"I hat's what we say to you to night. It is what Go! says, and I repeat it again seaven is a propared place for the prepared. If you want to go to heaven, the prepared place, then you will have to prepare for it. I go to prepare a place for you, said the Lord. I turn that matter all over to Him, and I know it will be a grand place, with all the beauties and adoruments of heavenly architecture. On, Master, I don't trouble year, and he resolves to quit merchandising and go to farming. Turning away from sin is just as actual as that men turning from merchandising. When I scarced to Music Hall this evening I stepped out of the Gib-on house, and just as actually as I turned my back on the Gibson house and started to Music Hall, just the actually must you turn your back on your sins and walk of from them. No farce about toat.

"Religion, after all, is nothing but sanctified business."

"Religion after all, is nothing but sanctified business.

"What's the use in forswearing ball-rooms and then wanting to go back to tham! What's the use of giving up cards and still you're nearly dead to play cards again! I believe in Christian liberty, in a fellow getting religion and doing right, and I don't consider a fellow is safe until be does do as h pleass. Whenever you get to rubbing up against ballrooms and cardrooms and

up against ballrooms and cardrooms and theatres, and such, you make a mistake—you haven't given up anything. I love to d nee and do a hundred things that are wrong, but, as God is my jurge, I have had ns much desire to go to hell as to a ballroom sinc. I got religion.

"I have hat as much desire to go to hell as to go into a salcon, and a salcon is nothing out the ante-room to hell. You've only got to go through one more door and you're there! I believe in a religion that sets us at likerty and makes us do the things we at liberty and makes us do the things we love to do, and make us love the things we ongot to do. You can't turn away heartily to neaven, and yet long for the fi shpets of Egypt. I've got into Canasa now, where the grapes and the pomegranales and figs cluster thicks above my head, and I can est

and onions. It is all choice. I take God's love to my heart, and pus it on and fo low

His directions "That means joy. Now here they are, the good and the bad, the drunk and the sober, the truthful and that which is false, and the good and that which is not good. Now everything that is wrong, I take my heart off of those things and put it on these things which are right. And a man is never converted until he is converted from the wrong and converted to the right."

"Shaken Over a Coffin." "Who shall dwell in Thy boly hill?"

"He that walketh uprigotly and worketh righteousness and speaketo the truth in his

And so on through the lesson, Mr. Jones

And so on through the lesson, Mr. Jones in the beginning, remarked: "I know of no letter way of proceeding than to discuss this psalim you have just read. I like that good, old-inshioned, everyday practical religion—the kind of religion that you can carry home with you or to your shop or office—the religion that will make me a good father or a good merchant. When your pastor toki me that he would like to proceed to the regular way with the church service this morning I remarked: "Brother Read your morning I remark-it: 'Brother Reed, you worship by the discipline. Do you live by it? That's the question. 'If we don't, just that far are we disloyal to God. The Meththat far are we disloyal to God. The Methodist church is only a few practical rules for living. If you think its discipline too hard on you, let's take up this psalm. It's a hundred times stricter on us poor fellows. When you go away you can't say I was discussing theological dogmas in which you are not interested. The first verse of that psalm contains two questions, and the others that follow the answers. 'Who shall abide in Thy tabernacle! Who shall dwell in Thy holy hill! Literally translated, that means, 'Lord, woo's fit to be in the church, and who will nitimately get to heavon! You've who will ultimately get to heaven? You've beard of young men studying law and heard people say, 'He's not fit to be a lawyer. He might make a good nerchant or farmer, but he has not the characteristics. acquired resources to make an attorney. Or a young man reads medicine, and it is stid of him. 'He might do for a blacksmith, but he'll never make a doctor.' How often but he'il never make a doctor.' How often so you hear the remark, 'He's not fit for hurch.' A man may be a first-class card player, first-class on beer, but he doesn't fit the qualifications of a church member at all. And I tell you when a man says of you, 'You'rs not fit for a church, he's said a pretty rough thing on you, and you'd better look out. I ion't know whe's fit. Your pastor doesn't know. David went to the Lord—went to beadquarters—when he askel: 'Lord, who shall abide in Thy tabernacle?' I might surmise and guess. I might say that that orother there who has been a steward in the Methodist church for years would be lost. There's many a preacher and steward in hell. You ask me how I know! The Lord says: 'Many, many, in that day will say to M: 'Did I not preach in thy name!' and yet they will be cast out. It isn't how they were have been in the church that will long you have been in the church that will ave you, but what sort of a fellow you have been while you were there. Let's see what the Lord says about it:

"'He that walketh uprightly, he that worketh righteousn'ss, and he that speaketh truth from his heart." A man can never walk uprightly until he can stand uprightly. You take God's old spirit level and set it up and down your life. A man who will violate the Subbath is not upright. A man who will dring teer or wine is not upright, for the book says. Don't drink, or even look at it.' A man who plays cards is not upright for the bible says. 'Avoid the appearance. right, for the bible says, 'Avoid the appearance of evil.' Whenever Methodists drink, play cards and go to the theater they are living a lia. No Mathodist can do these things without I ing. He couldn't get into these evils

"L'sten to that, will you? broke in Rev.

Mr. Reed, passionately.
"There is no use in your going about asking if there is any narm in this or that. What did you come into the church for? Why didn't you stay out, and run on your own schedule? A man that is false to God cannot be true to man. Gol save Methodism, if men must be damned. Negative have power until your whole natures are thus surcharged.

"I want to be good to begin with; to quit bis meanness, and then get to work for God. Suppose God would pay you to day for all the work you ever did for Him at the rate Sam Jones says not only many bright of \$10 an hour? Why, there are some of you who wouldn't get enough in the sattlement to pay his car fare. You say, 'I go to church every Sunday morning.' Well, the devil is ahead of you. He's here at night, and he comes out to Wednesday evening

and he comes out to Wednesday evening prayer meetings, too. The Lord have mercy on the poor, miserable man who thinks he's accommodating the Lord and favoring the pas'or by going to church. "You can discern the difference between head and heart religion. When a man's head and heart are both wrong, he'll say of a preacher, "Why, he's insulting. He uses siang and says hell too often." He goes away mad. You elegant people can stop your ears while the common people hear away mad. You elegant people can stop your ears while the common people hear this, 'Moex rightrousness.' Suppose a mother had ten children, who were agel all the way from this ty down to the way from thirty down to six, and not one of them had been developed. Two or three were in the trundle bed, a few in the crudle and some in arms. Wouldn't you oity that poor mother? St. Paul's church, under God, is a mother. How many 'little fellows' you have here among your member-ship! Half your space is filled up with 'trundle-bed trash,' who do nothing at all for God. A good many of them are sucking bottles at that, and that's the best sign of a baby on earth. You'll never know the secret of a Christian life until you get to work. Get to thinking of it some morning when your head is clear. Say, Suppose everybody paid as little to the church as I do. Suppose no one went to prayer meeting oftener than I do. Suppose architecture. On, Master, I don't trouble myse of about what Thou wilt do for me. I am not thinking whether I will be comfortable in heaven—I am thinking all the time will I ever be fit and meet to enter the house the Jesus will prepare. That's the question with me and with you—h's a question of the river. The tout would sink and the fitness. God gives every man a fair chance. every church member was as "no account" "Here's a merchant that has been marchand sing ten years, and be's been losing money right along, and now he's almost near to benkruptey and be resolves he'll wants men who will rush to the rescue of singer and go to farmag. There's a business and go to farmag. There's a business and go to farmag. There's a business the singer state of the sing You don't do any harm and you don't do any good. That chair — if negative goodness is religion—is the best thing in Brother Reel's church. It never cursed or did a bad thing. Aman is known by the company he keeps. If you are good and want to be bal, go with bad people. A young man with \$30,000 or \$30,000 can live the most vicious life during the week, and that same man can come into your parand that same man can come into your par daugater. You want some father to meet that young buck at the front door and kick nim clear into the street. Train up a child in the way it should not go and you may be sure it will not depart from it. I've seen so no people take more interest in a pointer pup than in their children. I'm not going to father children for damnation, and as long as they eat bread and meet at my table they will not go to balls, parties and progressive euchre occasions. I despise a man who won't pay his debts, but the meanprogressive euclines occasions. It despise a man who won's pay his debts, but the meanest man on earth is that usurer who loans you \$3,000 on a \$5,000 farm. He don't expect to get his money back. He is waiting for the farm, and when he gets you at a time when he knows you can't pay he'll gobble it up. Oh, you usurer, when you sit down in a puddle of brimstone, with your pockets weighed down with goid, you will wish you had the power of lifting that load. I don't want a lot of sinkers to hold me down to damnation." In closing Mr. Jones remarked that if one word he had uttered seemed unkind, God, who knew his heart, would show nothing but sincerity and feelings of kindness for one and all there present. Dr. Cranston closed the services with prayer, and then quite a number signified their desire of joining the church.